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**ABDE MUSTAFA
MUHAMMAD SABIR ISMAYEELI QADRI RAZVI**

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Unwaan Dekh Kar Aap Ye To Jaan Gaye Honge Ke
Humara Mauzu "Ikhtelaf" Se Talluq Rakhta Hai Lekin
Abhi Bhi Aap Soch Rahe Honge Ke Yahan Par Muraad
Kaun Sa Ikhtelaf Hai? Hum Aapko Batana Chahenge Ke
Humari Muraad Wo Ikhtelaf Nahin Jo Firqa Ke
Darmiyan Hai (Yaani Aqaid Ka Ikhtelaf) Balki Wo
Hai Jo Ulma -e- Ahle Sunnat Ke Darmiyan Hai (Yaani
Furooyi Masail Ka Ikhtelaf)

Firqa Ke Darmiyan Jo Ikhtelafat Hain Wo Aqaid Ke
Hain Jo Ke Mazoom (Bura) Hai Lekin Ulma Ke
Darmiyan Jo Furooyi Masail Mein Ikhtelafat Hain Wo
Bure Nahin Balki Farman -e- Mustafa ﷺ Ke Mutabiq
Ummat Ke Liye Rahmat Hain

Ji Haan! Hadees -e- Paak Mein Hai "اختلاف امتی رحمة"

Yaani Meri Ummat Ka Ikhtelaf Rahmat Hai

(انظر: الجامع الصغير للسيوطى، جلد 1، صفحه نمبر 24،

حدیث نمبر 288، دارالکتب العلمیہ بیروت؛ به حوالہ فتاویٰ رضویہ)

Is Hadees Ki Sihhat Ke Baare Mein Hum Yahan
Tafseeli Guftagu Nahin Karenge Kyunki Ye Ek Alag
Mauzu Hai, Mukhtasaran Arz Hai Ke Fatawa Razviya
Ki Jild 22 Ka Safa Number 299 Aur Fatawa
Jama'atiya Ka Safa Number 119 Mulahiza Farmayein

Hazrat Allama Saawi Rahimahullah Ikhtelafat Ke
Mutalliq Likhte Hain Ke Ikhtelaf -e- Mazoom Sirf Wo
Hai Jo Aqaid Mein Hai, Furoo Mein Mazoom Nahin, Ye
Bando Ke Liye Rahmat Hai

(صاوی، جلد ۱، صفحہ نمبر ۱۵۲؛ بہ حوالہ فتاویٰ شارح بخاری)

Magar Ye Kya Hua? :-

Furooyi Masail Ka Ikhtelaf To Rahmat Hai Magar Ye
Kya Hua Ke Aaj Aise Ikhtelafat Ki Wajah Se Log Ek
Dusre Ko Zaleel -o- Khwaar Karne Ke Liye Betab Hain,
Ek Dusre Ko Giri Hui Nazro Se Dekh Rahe Hain Aur
Main Ye Bhi Keh Guzarna Chahta Hoon Ke Kayi Log Ek
Dusre Ke Jaani Dushman Tak Ban Chuke Hain!!!
Misaal Ke Liye Zyada Door Jaane Ki Zaroorat Nahin
Hai Balki Barre Sagheer (Hindo Paak) Ko Hi Dekh
Lijiye, Yahan To Lagta Hai Jaise Ikhtelafat Ka
Sailab Aa Gaya Hai, Yahan Ke Musalmano Par Jo
Ikhtelafat Rahmat Ki Baarish Ban Kar Baras Rahi Hai
Use Baaz Shareer Logon Ne Musalmano Ke Liye Zahmat
Banane Mein Koi Kasar Nahin Chhodi Hai
Ghar Ho Ya Baahar, Sadak Ho Ya Gali, Sheher Ho Ya
Gaaon, Har Jagah Aise Ikhtelafat Ko Le Kar Jungein
Ladi Jaa Rahi Hain, Ye Alag Si Baat Hai Ke Kahin Kam
Hai To Kahin Zyada
Iski Wajah Se Nafrato Ka Bazaar Garam Hai Aur
Awaamun Naas Ke Aqaid -o- Mamulaat Ko Isse Kaafi
Nuqsan Pahuncha Hai

Hum Mein Ye Qabiliyat To Nahin Hai Ke Sab Kuchh
Theek Kar Sakein Lekin Agar Do Log Bhi Samajh
Jaayein To Kya Kam Hai?

Humne Toote Phoote Lehje Mein Ye Bayaan Karne Ki
Koshish Ki Hai Ke Furooyi Masail Ke Ikhtelafat Mein
Kaisa Rawaiyya Ikhteyar Karna Chahiye Aur Akabireen
Ne Aise Ikhtelafat Ke Bawajood Bhi Kaise Aqeedat -o-
Muhabbat Ki Fiza Qaayam Rakhi

Allah Ta'ala Humein Saliqa -e- Guftagu Ata Farmaye
Aur Humari Baato Ko Logon Ke Liye Hidayat Ka Zariya
Banaye (Aamin)

"Mujaddid -e- Millat Imam Ahmad Raza Khan"

(Ba Mutabiq Urdu) Ke 21 Huroof Ki Nisbat Se Ikhtelafi
Masail Aur Akabireen -e- Ahle Sunnat Ke Aapsi
Rawaiyye Ki Ikkees (21) Misalein :-

(1) Imam Shafayi Rahimahullah Se Ek Din Imam Abu
Moosa Yunus Misri Rahimahullah Ne Ek Mas'ale Par
Munazra Kiya Phir Juda Hone Ke Baad Jab Dobara
Mulaqat Hui To Imam Shafayi Rahimahullah Ne Imam
Abu Moosa Yunus Rahimahullah Ka Haath Pakda Aur
Farmaya Ke Aye Abu Moosa! Kya Ye Sahih Nahin Ke
Hum Bhai Bhai Hi Rahein Agarche Humara Kisi
Mas'ale Mein Ittefaq Na Ho (Subhan Allah)

Imam Zahbi Rahimahullah Farmate Hain Ke Imam Shafayi
Ki Ye Baat Unke Kamaal -e- Aqal Aur Aala Darje Ki
Dayanat Par Dalalat Karti Hai Aur Rahi Baat Masail
Mein Ikhtelaf Ki To Aisa Zamane Se Hota Aa Raha Hai

Is Waqiye Ko Likhne Ke Baad Shahzada -e- Faqeeh -e-Millat, Mufti Azhaar Ahmad Amjadi Sahab Likhte Hain Ke Is Waqiye Se Saabit Hua Ke :-

- (a) Fuqha Ke Darmiyan Masail Mein Ikhtelaf Ho Sakta Hai
- (b) Masail Mein Ikhtelaf Moatbar Hai
- (c) Ikhtelaf Ki Wajah Se Bhai Chargi Khatm Nahin Hoti Balki Jaise Ikhtelaf Se Pehle Thi Waise Hi Ikhtelaf Ke Baad Bhi Rehti Hai

(طبعاً: مہنماہہ پیغام شریعت، عنوان تحریر "آداب اختلاف فقہا")

(2) Ahmad Bin Hafs Saadi Rahimahullah Kehte Hain Ke Maine Imam Ahmad Bin Hambal Rahimahullah Ko Farmate Huye Suna Ke Is'haq Jaisi Zaat Pul Uboor Kar Ke Khurasan Nahin Aayi Agarche Wo Bahut Saare Masail Mein Humare Mukhalif The Aur Is Mein Koi Tajjub Ki Baat Nahin Kyunki Baaz Ulma Baaz Ki Mukhalifat Karte Aa Rahe Hain

Is Waqiye Ko Likhne Ke Baad Shahzada -e- Faqeeh -e-Millat, Mufti Azhaar Ahmad Amjadi Sahab Likhte Hain Ke Is Waqiye Se Ye Cheezein Saabit Huyi :-

- (a) Ek Faqeeh Ka Dusre Faqeeh Se Ek Do Mas'ale Mein Nahin Balki Kayi Masail Mein Ikhtelaf Ho Sakta Hai
- (b) Masail Mein Ikhtelaf Ke Bawajood Mukhalif Ki Izzat -o- Ehtiram Aur Tareef -o- Tauseef Ko Baala -e- Taaq Nahin Rakha Jayega
- (c) Masail Mein Ikhtelaf Koi Tajjub Ki Baat Nahin, Aisa Sahaba Ke Daur Se Hota Aa Raha Hai

(طبعاً)

(3) Ek Martaba Imam Ahmad Bin Hambal Rahimahullah Aur Imam Ali Bin Mudyani Rahimahullah Ke Darmiyan Ek Mas'ale Par Munazra Hua Aur Dauran -e- Munazra Dono Ki Awaazein Is Qadar Buland Ho Gayi Ke Abbas Bin Abdul Azeem Ambari Rahimahullah Farmate Hain Ke Mujhe Dar Lagne Laga Ke Kahin Is Bahas Mein Dono Ke Darmiyan Bad Sulooki Na Paida Ho Jaaye (Lekin Aisa Nahin Hua) Phir Munazre Ke Baad Jab Imam Ali Ne Lautne Ka Irada Kiya To Imam Ahmad Bin Hambal Ne Unke Janwar (Sawari) Ki Zeen Ko Thaam Liya (Subhan Allah)

(جامع ابیان اعلم از امام ابن عبد البر)

Is Waqiye Ko Likhne Ke Baad Shahzada -e- Faqeeh -e-Millat, Mufti Azhaar Ahmad Amjadi Sahab Likhte Hain Ke Is Waqiye Se Ye Ibrat Aamoz Cheezein Saabit Hui :-
(a) Kabhi Masail Mein Ikhtelaf Ki Wajah Se Mukhalif Ke Saamne Aawaz Buland Ho Sakti Hai
(b) Masail Mein Ikhtelaf Aur Awaaz Buland Hone Ki Wajah Se Aajizi Wa Inkisari Ka Daaman Nahin Chut'ta, Khwah Aajizi Karne Waala Kitna Hi Bada Muttaqi Wa Parhezgar, Mudaqqiq Wa Muhaqqiq Aur Mufti Wa Imam Hi Kyun Na Ho

(4) Imam Abu Hanifa Rahimahullah Aur Imam Malik Rahimahullah Masjid -e- Nabawi Mein Namaz -e- Isha Ke Baad Baaham Padhte Aur Dono Mein Se Agar Ek Dusre Ke Qaul Par Tawaqquf Karta To Dusra Bina Ghussa Kiye, Bina Chehre Ka Rang Badle Aur Khatakar Qaraar Diye Baghair Thehar Jaata, Phir Dono Hazraat Isi Majlis Mein Namaz -e- Fajar Ada Karte

(فضائل ابی حنفیہ و اصحاب از امام ابو القاسم بن ابی العوام)

Is Waqiye Ko Likhne Ke Baad Shahzada -e- Faqeeh -e-Millat, Mufti Azhaar Ahmad Amjadi Sahab Likhte Hain
Ke Is Waqiye Se Ye Cheezein Akhaz Kar Sakte Hain :-
(a) Agar Baaham Masail Par Guftagu Ho Rahi Hai To
Kisi Ka Kisi Ke Qaul Par Aitraz Karna Ya Uske
Qabool Karne Mein Tawaqquf Karne Ki Wajah Se Madde
Muqabil Ke Chehre Par Gham Wa Ghussa Ka Izhaar
Nahin Hona Chahiye
(b) Agar Masail Mein Ikhtelaf Hai To Iska Ye Matlab
Nahin Ke Dono Fareeq Ek Stage Par Jama Nahin Ho
Sakte (ایضاً)

(5) Ek Martaba Imam Shafayi Rahimahullah Aur Imam Is'haaq Bin Rahwiya Mein Ek Mas'ale Par Munazra
Shuru Ho Gaya Aur Imam Ahmad Bin Hambal
Rahimahullah Bhi Wahan Maujood The
Dono Taraf Se Dalail Diye Ja Rahe The, Imam Is'haaq
Bin Rahwiya Ne Ek Riwayat Bayaan Farmayi To Imam
Shafayi Khamosh Ho Gaye Aur Ruju Kar Liya, Phir
Imam Ahmad Bin Hambal Rahimahullah Ne Bhi Usi Pesh
Karda Riwayat Ki Taraf Ruju Kiya

(كتاب النسخ والمنسوخ از امام بدل بن ابی المعر)

Is Waqiye Ko Likhne Ke Baad Shahzada -e- Faqeeh -e-Millat, Mufti Azhaar Ahmad Amjadi Sahab Likhte Hain
Ke Is Waqiye Se Ye Cheezein Saabit Huyi :-
(a) Zaroorat Padne Par Apne Se Chhote Ya Bade Aalim
Se Talab -e- Daleel Mayoob Nahin
(b) Agar Daleel Na Ho To Hatdharmi Aur Ananiyat Ke

Bajaye Haque Ko Qabool Kar Lena Ayimma -e- Kiraam
Ki Shaan Hai Aur Humein Bhi Unki Iqteda Karni
Chahiye (ال ايضاً)

(6) Ek Martaba Imam Amr Bin Ubaid Rahimahullah Aur
Imam Waasil Bin Attar Rahimahullah Ke Darmiyan Ek
Mas'ale Par Guftagu Hui To Imam Amr Bin Ubaid Se
Khata Hui

Is Par Imam Waasil Bin Attar Ne Unhein Haque Ki
Tarf Mutawajjeh Kiya Aur Imam Amr Bin Ubaid Haque
Ki Taraf Ye Kehte Huye Palte Ke "Mere Aur Haque Ke
Darmiyan Koi Adawat Nahin"

(المنية والعمل از امام ابن الرضا)

Is Waqiye Ko Likhne Ke Baad Shahzada -e- Faqeeh -e-
Millat, Mufti Azhaar Ahmad Amjadi Sahab Likhte Hain
Ke Is Waqiye Se Ye Cheezein Saabit Hui :-

- (a) Agar Kisi Mukhalif Ka Khati (Yaani Khata Par)
Hona Waazeh Ho To Usse Is Taur Par Guftagu Ki Jaaye
Ke Us Par Haque Waazeh Ho Jaaye
- (b) Agar Haque Waazeh Ho Jaaye To Bina Ruke Haque
Ko Qabool Kar Le Aur Nafs Wa Khwahish Ko Jagah De
Kar Haque Se Adawat Na Kare

(7) Imam Ubaidullah Bin Hasan Se Jab Ek Mas'ale Par
Khata Hui To Aapke Shagird Abdur Rahman Bin Mahdi
Ne Arz Kiya Ke Allah Ta'ala Aapki Islah Farmaye, Is
Mas'ale Ka Hukm Is Tarah Hai To Imam Ubaidullah Bin
Hasan Kuchh Der Tak Sar Jhukaye Khade Rahe Aur Phir
Ruju Kar Liya Aur Farmaya Ke Jab To Main Apne Qaul
Se Ruju Karta Hoon Is Haal Mein Ke Main Be Qadr Wa

Chhota Hoon Aur Mujhe Haque Ke Saath Kamtar Rehna
Batil Ke Saath Buland Rehne Se Ba Darjaha
Pasandeeda Hai

(تحذیب التحذیب، امام ابن حجر عسقلانی)

Is Waqiye Ko Likhne Ke Baad Shahzada -e- Faqeeh -e- Millat, Mufti Azhaar Ahmad Amjadi Sahab Likhte Hain Ke Is Waqiye Se Ye Cheezein Saabit Huyi :-

(a) Shagird Bhi Ustad Ko Shariat Ka Hukm Bata Sakta Hai Balki Batana Uski Zimmedari Hai
(b) Jab Kisi Bade Ko Kisi Chhote Se Sharayi Hukm Pata Chale To Ananiyat Ko Chhod Kar Bila Choon Wa Chira Qabool Kar Le Kyunki Batil Ke Saath Buland Rehna Aqalmandi Nahin

(8) Khalifa -e- Huzoor Muftiye Aazam -e- Hind, Shaarahe Bukhari, Hazrat Allama Mufti Shariful Haque Amjadi Alaihi Rehma Likhte Hain Ke Sadarul Afazil, Hazrat Shah Nayeemuddin Muradabadi Rahimahullah Ne Baaz Masail Mein Aala Hazrat Rahimahullah Se Ikhtelaf Kiya Hai, Maslan Qunoot -e- Nazila Mein Dua -e- Qunoot Qabal -e- Ruku Hai Ya Baad -e- Ruku? Aala Hazrat Ka Fatwa Hai Ke Qabal -e- Ruku Aur Allama Shah Nayeemuddin Muradabadi Rahimahullah Ka Fatwa Hai Ke Baad -e- Ruku

(انظر: اسلام اور چند کا سفر)

Aala Hazrat Aur Sadarul Afazil Ke Is Ikhtelaf Ke Bawajood Bhi Aapas Mein Wahi Muhabbat Thi Aur Dono Humare Akabir Hain Aur Is Ikhtelaf Ki Wajah Se Kisi Ko Bhi Bura Nahin Kaha Ja Sakta

(9) Shaarahe Bukhari Alaihi Rehma Farmate Hain Ke
Mazameer Aala Hazrat Ke Nazdeek Haraam Hai Lekin
Kichhochha Shareef Ke Ulma Mazameer Ke Saath
Qawwali Sunte The Jaise Ke Shaykhul Mashaikh Hazrat
Shah Maulana Ali Husain Sahab Ashrafi Miya
Rahmatullahi Ta'ala Alaih Aur Unke Farzand -e-
Arjumand Shaykhul Mashaikh Hazrat Maulana Ahmad
Ashraf Sahab Rahimahullah Aur Ye Baat Aala Hazrat
Ke Ilm Mein Thi Uske Bawajood In Dono Buzурگو Ki
Tazeem -o- Takreem Karte The
Aala Hazrat Ki Aadat -e- Kareema Thi Ke Wo Kisi
Fasiq Ki Tazeem Nahin Karte The Aur Amr Bil Maroof
Wa Nahi Anil Munkar Se Bhi Ghaflat Nahin Barat'te
The, Is Par Ghaur Karen

(انظر: فتاویٰ شارح بخاری، جلد دوم، صفحہ نمبر 277)

(اسلام اور چاند کا سفر، ملخصاً)

Is Se Maloom Hua Ke Masail Mein Ikhtelaf Karne Ki
Wajah Se Mukhalif Ki Shaan -o- Shaukat Par Koi Farq
Nahin Padta Aur Na To Is Wajah Se Madde Muqabil Ko
Fasiq Kaha Jayega Aur Na Tazeem -o- Tauqueer Mein
Koi Kami Ki Jayegi

(10) Shaarahe Bukhari Alaihi Rehma Farmate Hain Ke
Aala Hazrat Ka Fatwa Hai Ke Seep Ka Chuna Khana
Haraam Hai Lekin Ulma -e- Bihar Ise Jaayez Jaante
Hain Aur Baaz Hazraat Ne Iski Hillat Ka Fatwa Bhi
Tehreer Farmaya Hai Magar Ye Ikhtelaf Kabhi Bhi
Aapas Mein Sabbo Shitam Ka Baayis Nahin Bana

(ايضاً)

Isse Maloom Hua Ke Jab Ulma Ke Darmiyan Kisi Mas'ale
Mein Ikhtelaf Ho Jaaye To Tarafain Mein Se Kisi Ko
Bhi Tanqeed Ka Nishana Banana Aur Uski Tauheen Karna
Jaayez Nahin

(11) Behrul Uloom, Hazrat Allama Mufti Abdul Mannan
Aazmi Rahimahullah Likhte Hain (Jiska Khulasa Ye
Hai) Ke Huzoor -e- Akram ﷺ Ne Jis Jama'at Ko Jannati
Farmaya Uski Pehchan Ye Batayi Ke Wo Mere Aur Mere
Sahaba Ke Tariqe Par Honge Aur Jo Isse Ikhtelaf Kar
Ke Naya Firqa Banayenge Wo Jahannam Mein Jayenge,
Hazrat Shaykh Abdul Haque Muhaddise Dehelvi
Rahimahullah Is Hadees Par Raushni Daalte Huye
Farmate Hain Ke Yahan Aqaid Se Muraad Usooli Aqaid
Hain Jo Inse Ikhtelaf Karega Wo Jahannam Mein
Jayega, Furooyi Ikhtelaf Muraad Nahin Kyunki Is
Ikhtelaf Ko To Rasoolullah ﷺ Ne Rahmat Farmaya Hai
Mazeed Likhte Hain Ke Shah Waliullah Muhaddise
Dehelvi Rahimahullah Farmate Hain Ke Sahaba,
Tabayeen, Taba Tabayeen Mein Bahut Se Log Bismillah
Takbeer -e- Iftetah Ke Baad Padhte The Aur Bahut
Nahin, Kuchh Bismillah Bil Jahar Padhte The Aur
Bahut Nahin, Kuchh Fajar Mein Qunoot Padhte The Aur
Kuchh Nahin, Kuchh Log Pachhna Lagane, Nakseer
Tootne Aur Qay Karne Ke Baad Wuzu Karte The Aur
Bahut Se Log Nahin, Iske Bawajood Ek Dusre Ke Pichhe
Namaz Padhte The

(جستہ اللہ البالغہ، صفحہ نمبر 109؛ بہ حوالہ فتاویٰ بحر العلوم، جلد 2، صفحہ نمبر 74)

Shah Waliullah Muhaddise Dehelvi Aur Shaykh Abdul Haque Muhaddise Dehelvi Rahimahumullah Ki Ibarat Se Ye Baatein Maloom Hui :-

- (a) Masail Mein Ikhtelaf Ki Wajah Se Koi Ahle Sunnat Se Kharij Nahin Hota
 - (b) Sahaba, Tabayeen Aur Taba Tabayeen Ke Darmiyan Bhi Bahut Se Masail Mein Ikhtelaf Tha
 - (c) Furooyi Ikhtelaf Ke Bawajood Bhi Mukhalif Ke Pichhe Namaz Padhi Ja Sakti Hai, Is Mein Koi Karahat Nahin
- (12) Hazrat Behrul Uloom Alaihi Rehma Se Ek Sawal Kiya Gaya Jo Ke Hasnain -e- Kareemain Ke Naam Ke Saath "Alaihissalam" Istemal Karne Ke Mutalliq Tha, Is Par Aap Rahimahullah Ne Bada Pyara Jawab Inayat Farmaya Jis Mein Sabse Pehle Aapne To Is Baat Ki Tasreeh Farmayi Ke Ye Ikhtelafi Mas'ala Hai Aur Itna Sakht Nahin Ke Agar Kisi Sunni Ne Rawafiz Ki Tashbeeh Ke Liye Nahin Balki Muhabbat Mein Inke Naam Ke Saath Alaihissalam Ka Istemal Kiya To Koi Bahut Bada Jurm Nahin Ho Gaya Aur Is Qism Ke Masail Mein Humgama Be Sood Balki Baayis -e- Fitna Hai Jisse Rafziyo Aur Kharjiyo Ko To Fayedha Ho Sakta Hai Lekin Ahle Sunnat Wa Jama'at Ko Nahin

(مختصر فتاویٰ بحر العلوم، جلد 5، صفحہ نمبر 311)

Behrul Uloom, Hazrat Allama Mufti Abdul Mannan Aazmi Rahimahullah Ke Is Jawab Se Ye Baatein Samajh Mein Aayi :-

- (a) Is Tarah Ke Ikhtelafi Masail Mein Mukhalif Ko

Mujrim Qarar Nahin Diya Ja Sakta Aur In Masail Ko Le
Kar Hungama Karna Bekaar Hai

(b) Aise Masail Ko Bunyad Bana Kar Fitna Wa Fasad
Karne Se Ahle Sunnat Ko Nuqsan Ke Ilawa Kuchh Hasil
Nahin Ho Sakta Aur Isse Sirf Badmazhabo Ka Fayeda
Hai

(13) Hazrat Behrul Uloom Alaihi Rehma Se Jab Namaz
Mein Loudspeaker Ke Mutalliq Sawal Hua To Aapne
Farmaya Ke Ye Ikhtelafi Mas'ala Hai Aur Jo Jawaz Ke
Qaayil Hain Unki Namaz Loudspeaker Par Durust Hai
Aur Jo Adam -e- Jawaz Ke Qaayil Hain Unki Durust
Nahin

(انظر: فتاویٰ بحر العلوم، جلد 1، صفحہ نمبر 325، مختص)

Khulasa Wazeh Hai Ke Namaz Mein Loudspeaker Ka
Istemaal Jinke Nazdeek Jaayez Hai Wo Ulma Bhi Humare
Liye Qabil -e- Ehtiram Hain Aur Jo Adam -e- Jawaz Ke
Qaayil Hain Wo Bhi, Is Tarah Ke Ikhtelafat Zamane Se
Hote Aa Rahe Hain

(14) Hazrat Allama Mufti Ajmal Qadri Rahimahullah
Likhte Hain Ke Waqayi Humare Ayimma -e- Ahnaf Mein
Baaz (Furooyi) Ikhtelafat Hain Aur Ye Ikhtelaf
Shar'an Mazoom Nahin Balki Wo Ikhtelaf Hai Jise
Shariat Logon Ke Liye Wus'at Balki Rahmat Qarar Deti
Hai Jaisa Ke Hadees Mein Hai Ke Nabiye Kareem ﷺ Ne
Irshad Farmaya Ke Meri Ummat Ka Ikhtelaf Rahmat Hai

(مختص: فتاویٰ اجملیہ، جلد 1، صفحہ نمبر 340)

(15) Hazrat Allama Mufti Zulfiqar Khan Nayeemi Sahab Likhte Hain Ke Humara Masail Mein Zaroor Ikhtelaf Hai Aur Ye Sahaba Ke Darmiyan Bhi Raha Hai, Ye Koi Mayoob Baat Nahin

(لطفاً، فتاوى اتراکھنڈ، صفحہ نمبر 335)

(16) Aala Hazrat Rahimahullah Ka Fatwa Hai Ke Ladkiyo Ko Likhna Sikhana Jaayez Nahin Lekin Hazrat Allama Mufti Waqaruddin Alaihi Rehma Ladkiyo Ko Likhne Sikhane Ke Mutalliq Likhte Hain Ke Deeni Taleem Ka Haasil Karna Mard Wa Aurat Dono Par Farz Hai Aur Dunyawi Taleem Haasil Karna Jaayez Hai, Isliye Ladkiyo Ka School Qaayam Karna Bhi Jaayez Hai Basharteke Taleem Dene Ke Liye Auratein Muqarrar Ki Jaayein, Haan Chhoti Bachhiyo Ko Mard Bhi Padha Sakte Hain

Likhna Sikhane Ke Baare Mein Ek Hadees Waarid Huyi Hai Jis Mein Farmaya Ke Aurato Ko Likhna Na Sikhao Aur Baala Manzilo Mein Na Thehrao

Is Hadees Se Ba Zahir Aurato Ko Likhna Sikhane Ki Mumana'at Zahir Hoti Hai Magar Zaroorat -e- Zamana Aur Ibtila -e- Aam Ki Wajah Se Munasib Ye Hai Ke Is Hadees Ko "Nahiye Tanzeehi" Par Mahmool Kiya Jaaye Yaani Aurato Ko Kitabat Sikhana Achhi Baat Nahin Hai

(انظر: وقار الفتاوى، جلد 3، صفحہ نمبر 435، لطفاً)

Isse Maloom Hua Ke Kayi Masail Ka Zamane Ke Saath Hukm Badal Jaata Hai, Kutub -e- Fiqh Mein Aisi Kayi Misalein Maujood Hain... Tafseel Se Janne Ke Liye Kitab "Fiqhe Hanafi Mein Halaat -e- Zamana Ki Riayat" Ka Mutala Karein

Ab Koi In Masail Ko Le Kar Jhagda Kare To Ye Waqt Ko
Barbad Karne Ke Siwa Kuchh Nahin

(17) Chand Par Insan Ka Pahunchna Sharan Mumkin Hai
Ya Nahin? Is Mas'ale Par Shaarahe Bukhari, Mufti
Shariful Haque Amjadi Alaihi Rehma Aur Sadarul Ulma,
Maulana Ghulam Jilani Merathi Rahimahullah Ke Mabain
Ikhtelaf Ho Gaya Lekin Ye Koi Qatayi Mas'ala Nahin
Jiski Wajah Se Dono Buzуро Mein Se Kisi Par Zubaan
Darazi Ki Jaaye

(تفصیل کے لیے "اسلام اور چاند کا سفر" نامی کتاب کا مطالعہ فرمائیں)

(18) Allama Shaarahe Bukhari Rahimahullah Se Huzoor
-e- Akram ﷺ Ke Qabr Mein Tashreef Laane Ke Mutalliq
Sawal Hua Ke Aap ﷺ Qabr Mein Sawal Ke Waqt Tashreef
Laayenge Ya Aapki Shabeeh Pesh Ki Jayegi?
Is Par Aap Rahimahullah Ne Jawab Mein Tehreer
Farmaya Ke Hadees Mein Sirf Itna Hi Bayaan Hua Hai
Ke Aap ﷺ Ke Baare Mein Sawal Hoga Aur Sharaheen Ka
Is Mein Ikhtelaf Hai Ke Aap ﷺ Khud Tashreef Layenge
Ya Aapki Shabeeh Pesh Ki Jayegi Magar Is Mein Koi
Qatayi Nahin Ke Inkar Karne Waala Kafir -o- Murtad
Ya Gumrah Ho.... Wayizeen (Muqarrireen) Apna Bazaar
Chamkane Ke Liye Is Tariqe Se Bayaan Karte Hain Ke
Huzoor ﷺ Ka Qabr Mein Tashreef Laana Qatayi Wa
Yaqeeni Hai Aur Baaqi Ihtimalat (Possibilities)
Baatil Hain
Awaam Wayizeen Se Sun Sun Kar Isko Qatayi Samajhne
Lagi Hai

(انظر: فتاویٰ شارح بخاری، جلد 1، صفحہ نمبر 406)

Ab Agar Kisi Ka Mauqif Yahi Hai Ke Huzoor -e- Akram ﷺ
Qabr Mein Nahin Aayenge Balki Aapki Shabeeh Dikhayi
Jayegi To Hum Usko Fasiq Ya Gumrah Nahin Keh Sakte
Kyunki Sharaheen -e- Hadees Ne Jo Ihtimalat
(Possibilities) Bayaan Kiye Hain Un Mein Se Ye Bhi Ek
Hai

Kuchh Muqarrieen Ne Awaam Ka Dimagh Kharab Kar Rakha
Hai... Furooyi Masail Ko Is Tarah Bayaan Kiya Gaya
Hai Ke Awaam Ise Qatayi Samajhne Lagi Hai Aur Agar
Koi Iski Mukhalifat Kar De To Phir Awaam Uske
Saath..... Allahu Wa Rasooluhu Aalam

(19) Huzoor -e- Akram ﷺ Ne Shabe Meraj Allah Ta'ala
Ka Deedar Kiya Ya Nahin? Ye Mas'ala Bhi Ikhtelafi Hai
Jaisa Ke Shaarahe Bukhari Alaihi Rehma Likhte Hain Ke
Hazrat Ayesha Radiallaho Ta'ala Anha Ne Bhi Iska
Inkar Farmaya Hai Aur Unka Mazhab Yahi Tha Aur Ye
Mas'ala Ikhtelafi Hai, Ahad -e- Sahaba Se Mukhtalif
Feeh Raha Agarche Sahih Yahi Hai Ke Nabiye Kareem ﷺ
Ne Allah Ta'ala Ka Deedar Kiya Hai

(انظر: فتاویٰ شارح بخاری، جلد 1، صفحہ نمبر 309، 314، مختص)

Is Mas'ale Par Dono Fareeq Mein Se Kisi Ko Kafir
Kehna To Bahut Door Fasiq Ya Gumrah Kehna Bhi Jaayez
Nahin

(20) Huzoor ﷺ Ke Walidain Momin The Ya Nahin? Ye
Mas'ala Bhi Ikhtelafi Hai Jaisa Ke Shaarahe Bukhari
Rahimahullah Likhte Hain Ke Is Baare Mein Salaf Se Le

Kar Khalaf Tak Ulma Ke Mabain Ikhtelaf Raha Hai Aur
Bahut Se Hazraat Iske Qaayil Hain Ke Rasool -e-
Kareem ﷺ Ke Walidain Kafir The Aur Imam Nasayi Ka Bhi
Yahi Maslak Maloom Hota Hai Aur Bahut Se Hazraat Iske
Qaayil Hain Ke Aap ﷺ Se Le Kar Hazrat Adam
Alaihissalam Tak Tamam Aaba -e- Kiraam Wa Ummahat -e-
Izaam Momin The.... (Mazeed Likhte Hain Ke) Raajeh
Yahi Hai Ke Walidain -e- Mustafa ﷺ Momin The Lekin
Agar Koi Nabiye Kareem ﷺ Ke Walidain Ke Iman Ka Inkar
Karta Hai To Wo Khaati (Yaani Khata Par) Hai, Is
Inkar Ki Wajah Se Wo Bad Deen Ya Gumrah Nahin Hua

(انظر: فتاویٰ شارح بخاری، جلد 1، صفحہ نمبر 278، 279، 280، 281)

Ye Mas'ala Aisa Qatayi Nahin Ke Jo Na Maane Use Kafir
Ya Gumrah Qarar Diya Jaaye Kyunki Imam Nasayi
Rahimahullah Aur Inke Ilawa Bhi Kayi Hazraat Ka Yahi
Maslak Hai

(21) Abu Talib Musalman Ya Kafir? Iske Mutalliq
Shaarahe Bukhari Alaihi Rehma Likhte Hain Ke Is Mein
Ikhtelaf Hai Agarche Sahih Yahi Hai Ke Abu Talib Iman
Nahin Laaye Aur Jo Abu Talib Ko Musalman Kahe Wo
Khaati Hai... (Mazeed Likhte Hain Ke) Bahut Se Ulma
-e- Ahle Sunnat Wa Sufiya Ne Abu Talib Ko Musalman
Kaha Hai

(انظر: فتاویٰ شارح بخاری، جلد 2، صفحہ نمبر 49، 50، 51)

Ab Agar Koi Is Mas'ale Par Jazbati Andaz Mein Taqreer
Karte Huye Awaam Ko Hungama Aarayi Par Ubhare To Ye
Qatayi Durust Nahin

Is Tarah Ke Kayi Ikhtelafi Masail Hain Jo Ulma Ke
Darmiyan Waaqe Huye Hain Lekin Tarikh Gawah Hai Ke In
Masail Ko Le Kar Aapas Mein Nafrat Aur Dushmani Ki
Naubat Nahin Aayi

Allah Ta'ala Ki Toufique, Rasool -e- Kareem Ki Nazre
Inayat Aur Auliya -e- Kiraam Ke Faizan Se Humne Aapki
Khidmat Mein Ikkees Misalein Pesh Ki Hain Jinse Kaafi
Had Tak Waazeh Ho Jaata Hai Ke Furoo Ke Ikhtelaf Mein
Akabireen Ne Kya Tariqa Ikhtiyar Kiya Aur Mukhalif Ki
Izzat -o- Aabru Ka Kis Tarah Lihaz Rakha
Humein Bhi Chahiye Ke Unki Pairwi Karen Aur
Muhabbat Ka Mahaul Qaayim Karne Ki Poori Koshish
Karen

Apne Haal Par Rona Aaya :-

Humne Abhi Bayaan Kiya Ke Humare Akabireen Ke
Darmiyan Kayi Ikhtelafat Ke Bawajood Baahami Muhabbat
Wa Aqeedat Ka Kya Aalam Tha.... Lekin Kya Aaj Kahin
Iski Misaal Dikhayi Deti Hai? Jawab Yahi Hai Ke Bahut
Kam! Taqreeban Na Ke Barabar!

Abhi To Almiyya Ye Hai Ke :-

- (1) Agar Kisi Se Ikhtelaf Hai To Uska Badmazhabo Ki
Tarah Radd Kiya Jaata Hai
- (2) Aise Aise Alfaaz Istemal Kiye Jaate Hain Ke Jise
Hum Yahan Likhna Bhi Munasib Nahin Samajhte
- (3) Ananiyat Aur Hatdharmi To Puchhiye Mat! Kuchh
Logon Ke Andar Koot Koot Kar Bhari Hui Hai

-
- (4) Mukhalif Ne Agar Do Kadwi Baatein Keh Di To Hum
Bhi Apne Nafs Ko Takleef Nahin Dena Chahte Balki
Usse Bhi Zyada Kadwahat Ugal Dete Hain
- (5) Boycott Ka Naam To Humesha Moonh Mein Rehta
Hai, Zaroorat Ho Ya Na Ho Lekin Ye Boycott Ka Lafz
Zaroor Istemal Kiya Jaata Hai
- (6) Ikhtelaf To Tha Furooyi Masail Ka Lekin Ye Kya!
Mukhalif Ki Sunniyat Aur Iman Par Hi Sawaliya
Nishan Lagane Ki Koshish Ki Ja Rahi Hai
- (7) Agar Ek Mas'ale Par Kisi Ka Kisi Se Ikhtelaf
Hai To Wo Dono Ek Stage Par Jama Ho Hi Nahin Sakte!
Agar Dono Ko Jama Karne Ki Koshish Ki Jaaye To Ye
Ek Miyaan Mein Do Talwar Daalne Ke Barabar Hai
- (8) Mukhalif Ko Hum Zaleel -o- Khwaar Karne Ki Koi
Kasar Nahin Chhodna Chahte Aur Agar Ghalati Se
Chhoot Jaaye To Sood Samet Ada Karte Hain
- (9) Agar Ikhtelaf Do Badi Hastiyo Ke Darmiyan Hai
To Unke Khulfa Wa Murideen Bhi Is Mein Bharpoor
Hissa Leta Hain
- (10) Kisi Ke Bhi Khilaf Baat Ho Jaaye Lekin Humare
Shaykh, Humare Peer Aur Hazrat Ke Mauqif Se
Mukhalifat Nahin Honi Chahiye
- (11) Is Tarah Ke Masail Par Awaami Taqreer Hoti Hai
Jisse Logon Ko Ghalat Paigham Milta Hai Aur Baad
Mein Ladayi Jhagde Ki Naubat Aa Jaati Hai
- (12) Jinke Mabain Ikhtelaf Hai Wo To Hai Hi Lekin
Unke Khulfa, Mureedeen Wa Muhibbeen Sarhad Par
Bambari Karne Ka Kaam Kar Rahe Hain.... Ji Haan! Ek
Bam Dhamaka Idhar Se Hota Hai Phir Dusra Udhar Se
-

-
- (13) Kayi Log In Sabse Pareshan Ho Kar Mazhab Se Hi
Bezaar Ho Gaye Hain
- (14) Ek Cheez To Hum Batana Hi Bhool Gaye
"Zabardasti" Yaani Hum Jabran Chahte Hain Ke Jo
Humara Mauqif Hai Wahi Mukhalif Bhi Ikhteyar Kare
- (15) Ittehad Ki Zaroorat Ko Tasleem Karte Hain
Lekin Kaam Ladwane Waala Ho Raha Hai
- (16) Ek Dusre Ke Pichhe Namaz Padhna To Bahut Door
Ki Baat Hai! Hum Ek Dusre Ki Shakl Bhi Dekhna
Pasand Nahin Karte

Ye To Chand Baatein Hain Warna Jo Kuchh Ho Raha Hai
Wo Isse Bhi Zyada Hai, Iska Poora Fayedha Badmazhabo
Ke Khaate Mein Jama Ho Raha Hai

Allah Ta'ala Humein Aqle Saleem Aur Zubaan -e-
Sheereen Ata Farmaye..... Allah Rabbul Izzat Tamam
Musalmano Ko Saliqa -e- Kalaam Aur Aadab -e- Ulma
-e- Kiraam Ki Daulat Se Malamaal Farmaye... Aamin

ITTEHAD ZINDAGI HAI AUR IKHTELAF MAUT HAI
(Huzoor Hafiz -e- Millat Alaihi Rehma)

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Hazrat Owais Qarni Ka Ek Waqiya

Shabe Meraj Huzoor Ghause Paak?

Dawat e Islami Ko Pehchano

Shabe Meraj Nalain Arsh Par?

Makka Afzal Ya Madina?

Sarkar Ka Hulya Mubarak

Radiallaho Ta'ala Anho Ka Istemal

Muqarrir Kaisa Ho?

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Abde Mustafa Official